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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univocal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Zodiacal Signs and Dispensational Progress.

Movement of the Sign on the Dial of the Heavens; Division of Time into Dispensations; Scientific Chronology and the Coming of the Messiah.

SINCE THE BEGINNING of the Christian dispensation the world has been looking for the coming of the Son of man. In whatsoever manner the primitive Christians looked for the Lord's coming, it is obvious that the modern conceptions of the Christ's manifestation are conflicting and vague.

Not until recent years has the conception obtained, of regularity in eras or dispensations; and even now comparatively few people in the "Christian church" know anything of the progress of time cycles as marking the endings and beginnings of definite and uniform periods of progress, as indicated by the movement of the sign on the ecliptic, and corresponding events in the cycles of human development.

One of the most specific and obvious of time-markings in the alchemico-organic cosmos, is the movement of the sign on the ecliptic. By this, we mean the sign Aries moving through the twelve Zodiacal constellations. In the alchemico-organic heavens there are twelve divisions of stars comprising the Zodiacal belt. On the earth, corresponding to these, there are twelve stationary divisions. The twelve divisions of stars are the twelve constellations; the twelve divisions on the earth are the twelve corresponding signs. The sign is the first division. This is at the point on the equator where the sun crosses the line at the vernal equinox, and is called Aries. The change of the relation of the stellar groups to the stationary divisions on the earth is the movement of the sign, and especially the change

of the relation of these groups to the point Aries on the equator.

At the time when the sun crosses the line, that is, when he is vertical to the equator, some specific point on the ecliptic is perpendicular with the position of the sun and the terrestrial equator. In one year from that time, when the sun is crossing the line, that point on the ecliptic has moved 50 seconds of a degree. This is called the movement of the sign. It is not only the change of the ecliptic in its relation to the equator on the earth, but it is a change of the sun as related to that point on the ecliptic. This movement is only known by the change of the stars in the constellations in their relation to the sun and the equator, or any specifically marked point on the earth along the sun's yearly course through the Zodiacal belt.

In order to obtain a comprehensive understanding of this great astronomical time-piece, we must possess not only a knowledge of the sun's movement, but the movements of the moon and planets on the ecliptic. A comprehension of this complicated clock-work of the Almighty enables us to know absolutely the dispensational divisions as they pertain to the affairs of individuals, nations, and eras. In order to acquire a comprehensive knowledge of the relation of these movements to human events, a deeper insight into astronomical principles than has been manifest in modern prophetic mentality is obviously essential.

Professor Totten, who is a representative chronolo-

gist, having—as he believes—attained a more thorough conception of chronological principles and data than any other man, has egregiously failed to apply his principles to individual and national affairs. He, with many others who are thinking along the lines in which he is specially interested, predicted the evacuation of Jerusalem by the unholy Turk at a particular time marked by his system of chronology. We do not dispute his claims to an accurate chronological method, but we do dispute the accuracy of his application of the system to human events and progress.

The natural Jew as he exists today, scattered throughout almost every nation under the sun, does not figure in that final restoration to be consummated in the purpose of God in what has been termed the “coming of the Son of man.” The Jews rejected the Holy Spirit at the beginning of the dispensation, and cannot, therefore, become the fruit of regeneration at the closing up—the consummation, of the era. The Son of man will not come to the Jews as a people. Some Jews did receive the Holy Spirit, and through Jewish lines—that is, through their Jewish posterity—passed into a state of declension, and at the end of the age will be receptive to the truth of the resurrection. But no people of any race that rejected the Holy Spirit as it was poured out and shed upon the church 1900 years ago, can by any possibility come into the fruition of the Sons of God at this coming harvest.

The return of the Jews to Jerusalem for the purpose of meeting the Son of God in the natural air, is a proposition that has no foundation whatsoever in the laws

of regeneration, nor does it come within the prophetic declaration of either the Jewish or Christian school. The House of Judah was saved in the Lord and his church. The ten tribes, the House of Ephraim, were carried away, absorbed by intermarriage, and lost their identity as Israelites; and with their absorption of the Lord and his church, the twelve tribes became, so far as their outward manifestation is concerned, the Gentile world. The Germanic family (this includes the Latin races) is the product of the intermarriage of the ten tribes with Media, Persia, and Assyria.

The ten tribes were lost because they obliterated their identity as had been predicted of them. The twelve tribes will not be returned to the old obsolete Jerusalem, nor is there anything in the Bible that would even hint at such a result. The twelve tribes are gathered as John saw them in the heavens, in the spiritual heavens, in the New Jerusalem, to descend into the natural world, wheresoever the Messenger of the Covenant provides for the establishment of the city of God. Concerning this Messenger, the Scriptures are definite and unambiguous. The name of this Messenger is CYRUS, and he carries all the other credentials designated, as the indices of his authority.

The identical Joseph, with his new name and incarnated humanity, to whom the promises were made, will have attained perfection through his metempsychosis, and will stand forth as the representative of the House of Ephraim, not in the old world, but in the new. God has so ordained, and the materialistic Adventists will not change the purpose and power of the Most High to accomplish what he will.

Waning Vitality of the Modern Man.

Cause of Multiplying Ills Looked for in Bacteria Rather than in Sensual Wastes of Life; Abuses of Functions; the Cure for Degeneracy.

THE MICROBE CRAZE is in a fair way to make lunatics of a mass of people who, under ordinary circumstances, might be regarded level-headed. It is against the law now, for any person to expectorate on the streets of Chicago. Wholesome legislation is a good thing; but the function can be overwrought, and sometimes laws can be enacted that cannot be executed; in such cases the result is overmuch waste of energy. The question of human vitality and longevity is of the greatest importance, and is one which should demand the first and highest consideration; but the cause of pathological conditions lies deeper than in the mucous membrane of the human lungs.

The organs of the human body and their functions are so constructed that they may not only perform the ordinary physiological uses of incrementation and excrementation, but they may also, when in a state of

vital activity, resist the encroachments of exotic elements. Sound and healthy lungs may be, and oftentimes are exposed to the introduction—through the process of respiration—of foul and irritating substances with which the atmosphere is surcharged. They secrete a large amount of mucus, which always resists foreign substances, and is the means of their elimination. Expectoration is one of the healthful processes of organic function, and no function of the organism is more important.

We can administer better service to the population of Chicago and in our legislative halls, than the idiotic promulgation of absurd laws. Let the people once comprehend the fact that the violation of physiological principles and laws has more to do with the waning vitality and longevity of the race than sputa on the streets of any city, and they will become a law unto

themselves in this regard, and put to shame the puerile attempts to change the pathological character of a morbid and degenerate race by superficial and ridiculous legislation.

The humanity of this age has become a rotten and sensual mass, so corrupt that a mere hint at its degeneracy is enough to consign one to everlasting ignominy. The sex function on the normal plane is for the purpose of propagation and the generation of substantial and esoteric pabulum. Both the male and female sexes generate ultimate interior products of the tree of human life. These products may be utilized for either one of the two purposes; namely, the reabsorption of the substance normally produced on this tree, or its transmission for the purposes of propagation. Both of these uses are normally legitimate. The propagative sex function is for no other purpose than the propagation of the species. A false conception of the uses of cohabitation and a careless consideration of this fundamental use of a sacred function, have led the race into a specious belief and a corresponding abnormal cultivation of the sex desire.

The *propagative* function of the reproductive organs is not their most essential function. The function of the perpetuity of life, that upon which eternal life depends, is exclusively the conservative power of man's sex nature. The waste of sex energy through the abnormal cultivation of sensual desire, depletes the vital reservoirs of the soul, and supplies the flame of lust which constitutes the hell fire and damnation of the human race. The mere external control of the function in question is not enough to give to the physiological structure the power of conservation and vital

potency. There is deep within the soul of man a potential religious font,—the reservoir of the elixir of life; it is the vortex of solar virtue, and the essential resource of being. Directly related to this fountain and resource of eternal perpetuity, are the fibers of either its supply or exhaustion. There can be no remedy for those wastes of the body induced through sensuality, aside from a correct determination of the religious center and its normal restoration to a conjunction with the central and divine ego, in which reside the immaculate virtues.

Two things are primarily essential to a restoration of the human family to its normal state of resistance and recuperation. These are, first, a conservation of the sex energies of both male and female; second, their utilization through the conserved power of centralization. It is for this reason that the Koreshan Unity has its existence. Nothing short of the ideal purity of the Christian conception of the Lord's character, wrought out in the lives of his followers, can bring to the world its final restoration. That man who pretends to follow the Lord and yet who believes and teaches that it is right to indulge in the pleasures of sensuality, has very little conception of the principles of immortal life, or of the character of arch-natural possibility.

The Christ of 1900 years ago is the recognized ideal and acknowledged pattern of the highest human perfection; and yet, a man disgraces himself in the eyes of modern civilization who dares to fulfil, or claim to fulfil, in his own life the principles which the Lord, both by precept and example, demonstrated to be essential to divine attainment. Microbes will not hurt any man who conserves his vital forces through the highest purification of his desires.

The Central Mystery of Godliness.

The Humanity of Deity was the Most Pronounced and Emphatic Declaration of Jesus the Christ; the Supremacy of Mind and the Dominion of Man.

EVERY PERSON in the world has some phase of theology. Behind every conception, though it may be atheistic, there is an acknowledgment of some supreme power which the world universally confesses to be incomprehensible and mysterious. The theology of primitive Christianity contains a revelation of the central mystery of Godliness; and the more that revelation is subjected to the tests of scientific criticism, the more conspicuously it stands forth as the pronounced and emphatic declaration of the Deistic fiat and dictum.

Every law of nature and super-nature, so far as that law is ascertained and its principles known, becomes subject to the mind of man. When a law is even partially understood it may be harnessed by man's ingenuity and for his purposes, and compelled to subserve

his will. This would indicate at least that the human mind, now generally in its infancy, has the tendency to amplify until every law in the universe shall become known, and therefore made subject to the human will. This logical deduction is in exact accord with the Biblical statement that the Lord God placed the man whom he had created above all the works that he, the Lord, had made. This is a most reasonable conclusion.

Mind is the supreme thing in the universe; and it does not require a great amount of reasoning to be made conscious of the fact that there can be no mind outside of brains, and thence that when the mind of Deity is revealed, it places that mind within the human organism. It is thus that the theology of primitive Christianity pronounced the great and fundamental truth of

immortality and eternal life, in the declaration of the presence of the SON OF GOD.

The mentality of the human race converges toward two antithetical poles or extremes of pneumatic and psychic congeries. These polar extremities are not outside of human existence, but within the sphere of the great intellectual and affectional forces of human mentality. One of these polar extremities is the point and acme of the truth and good of the human race, while the other is the point of fallacy and evil. Each of these polarities is essential to the existence of the other. One is God, the other is the devil. They both exist today; they have existed in and through the eternal past, and will exist through the eternal future. As mentality cannot exist independently of brains in the human organism, it follows that the human organism is from everlasting to everlasting. The pivotal point of truth and good of the entire humanity constitutes the throne and altar of the entire aggregated consciousness of the human race. This invisible point and congeries of mentality, the center of love and wisdom, must and do depend upon the perpetual existence of organic life in its material and tangible existence.

The reciprocal relation of God and man is of such a character that neither could exist without the other; the invisible depends upon, and is related to the visible and tangible. In the beginning of the Christian era, this invisible point came so near its external manifestation that it was clothed upon with its own personal and material garb as the Son of God. God, the Father-Mother, inhabited the personal Son. It was thus that the personality and individuality of Jehovah were brought to the light and revealed to that little people whom God had prepared through many reëmbodiments, to accept the revelation of the mystery of Godliness. The invisible Godhood could not perpetuate his being eternally upon the throne and altar of his glory, except by virtue of the fact that a Son should be raised up from and out of the human race, to sit on that throne.

The Lord—the Son of God and heir to the eternal throne of God—was absorbed, entering into an absolute unity with the Godhead. The Lord Jesus was not a personality distinct from the Father; he was absorbed, and took upon himself the consciousness of the Father, so that they were and are indissolubly one in individuality, one in consciousness, one in glory, and veritably Man.

Methods and Motives of Modern Research.

Effort of Modern Teachers to Adapt their Theories to Suit Popular Taste; Difference Between this Method and the Course Pursued by Jesus the Messiah.

AMANDA T. POTTER.

THE AMERICAN BRANCH of the Society for Psychical Research, Boston, concludes that the scientific labors of the psychologists and the moral exhortations of the religious organizations are likely to be, in some degree at least, ineffectual so long as they are conducted in ignorance, and so in disregard of what men really want. In view of this conviction the body has circulated, accompanied with certain explanations, a set of questions the answers to which are intended to determine the consensus of opinion concerning the desirability of a future existence. Personally, we have not seen these circulars. We rely upon quotations in the review by a prominent newspaper, to reproduce this touch of reasoning, and also the first and fourth questions, which read thus: (1) "Would you prefer to live after death, or not?" (4) "Do you now feel the question of a future life to be of urgent importance to your mental comfort?"

It is but fair to the American branch of the Society for Psychical Research to state in the outset, that in so far as the intent was revealed to us, there was not the shadow of a lurking insinuation that the established universal procedure would suffer intermeddling, even should said ballot disfavor future existence. The sole expressed motive is to adjust the teachings of the American branch of the Society for Psychical Research

to the majority of sentiment, be it pro or con; for, says the society, it is only when the facts (which, in other words, mean the sentiments and desires of men) have been ascertained that they can be argued from for the various purposes of the scientist, the philosopher, and the theologian.

Koreshanity regards the great Philosopher of nineteen hundred years ago as the unique Example for the guidance of men. Koreshans turn from time-servers—from all exponents of modern science—to Him, the continent of God's eternal truths; they turn from a manner of dissemination as false as the character of the teaching disseminated, to the straightforward methods of the Son of the living God they conform! He needed not to know what the people wanted; he gave the world what it needed, and we appreciate an irreconcilable abyss between the words: "Would you prefer to live after death or not?" and his answer, "Keep the commandments," when questioned concerning the path to eternal life.

The teachers of the world are half-hearted and wholly ignorant. They speak not as those having authority. Pulpit, press, and the train of lesser lights pander to the tendencies of men. The Christ, understanding the tendencies of the fallen race, unswervingly presented the doctrines of righteousness, and in order

to nail them to the moral and religious escutcheons of men, crossed himself with the sensual race; he became the truth in them, the spiritual life in them. Money, the root of all evil, which tainted Him not, buys and sells the entirety of our accepted teachers. Such is the legitimate fruit of the time.

The record of such fruit is a clause in the manuscript of destiny, and it will provoke this inquiry: "If such be destiny, why cry out upon its victims?" Our cry is made upon the same principle that one shouts in the ear of the full-timed sleep. One is destined to sleep; one is destined to waken. It is the period of the world's awakening. Arouse! ye sleepers. Consider the animus of the guessers; critically inspect the quality of the guess-work. Ye guessers, though it be destiny to guess, take heed of the words: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" Science is knowledge; it is not guess-work. Like unto God it is the same yesterday, today, and forever.

The Tree of Life requires the entire Mazzarothic cycle of twelve months or dispensations for the development of its supreme and ultimate harvest. At the close of each of the twelve divisions of this grand year, the Tree yields a fruit in consonance with the genus of the time. Each issue bears a specific relationship to all the preceding and the following, but the sum of the eleven fruitages pivots upon the twelfth. The people whom Noah and Moses instructed and exalted each one degree toward immortal life, and the surrounding people who desired not and received not of the exaltation, com-

posed the conditions with which the ministry of these Messengers of the Most High were opposed.

If the fruit of no two dispensations is identical, neither are the attending conditions, though fruit and conditions constitute a chain whose links are vitally related and sustain a correspondential resemblance the result of principles in process of consecutive evolution. Any exact phase returns but once in 24,000 years, when returns the corresponding epoch in the following grand cycle. Hence, we see that the fallacies culminating with the close of the Noatic age did not appear in the Jewish age as an exact copy. Noah met and denounced the fallacies of his time, while Moses dealt with a qualified expression of the same character during his visible career.

The denunciations of the Lord Jesus upon the traditions of the Jews, and the flight of the money-changers before the small cords wielded single-handed, are facts of history knocking at the door of present reality. "In vain they do worship me, teaching for doctrines the commandments of men. * * * Let them alone; they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch."

We stand at the foot of the Christian dispensation. The genuine Christ teaching is dead in the hearts of men. Modern Christianity has gone to seed in theosophy, christian science, and modern spiritism; and the men who essay to teach these fallacies, in deference to their god—money, must first feel the pulse of the people! And such are the conditions to be met and overcome by God's Messenger to the close of his grand year.

Heaven Defined and Located.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

IN ITS DERIVATION the word heaven means heaved up, elevated. It is not an elevated physical earth, but an exalted human earth—a humanity lifted up out of the lower, imperfect, sinful one. Its inhabitants will be men in earth, not spirits or ghosts. They will live—not die and become food for worms. When they go from earth they will go the new and living way, not the old dead way which all men since Jesus have gone. The seed and archetype of this higher kind of humanity, the ripened fruit of the Jewish tree of lives, came in the earth in fulfilment of his cycle of being, in the end of the Jewish and in the beginning of the Christian age. He was the product of the Jewish people, the ripened fruit of that age. When He was gathered the tree died.

It is only ripened fruit that can propagate its kind. Jesus was the only ripe fruit of his kind that has come in the earth during what is commonly called the historic period. Being Seed, "not seeds as of many, but thy seed, which is Christ," He came to be planted in his own earth—the human will. In the form of Holy Ghost, the Comforter, a real, life-giving substance that came from the going away of Jesus' holy (whole, perfect) body to spirit—energy, force, it entered those who de-

sired it as the seed of a new life that would, in the maturity of its fruit, in its harvest in the end of that age, produce a multiplied crop—beings who would have life like that of the Seed sown.

Substance exists in two forms—matter and spirit. These are constantly changing places, or there could be no life. Of the food eaten yesterday or the day before, a part—by means of the processes of the laboratory of the physical system, has been changed from the form of matter to that of energy or spirit, on the physical plane; and from that condition it has been changed back to other multitudinous forms and qualities of matter that make up the parts of the physical structure. A portion has been converted to energy, and that again has been changed to the vast number of correlated energies which constitute the multiplex activities of the mind and body.

When the multiplied harvest of that living, life-giving Seed comes (and we are on the eve of that coming), there will come "new heavens and a new earth wherein dwelleth righteousness," of which there is little in earth at present. As there is a physical earth and above it physical heavens, so there is in man an earth, and

above it are heavens—his spirit and soul, or intellect and will. The Seed of this coming kingdom of heaven, during his life in earth,—before he was finally sown in, and crossed with humanity by his translation, said of himself: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." When he said: "I am in the Father and the Father in me," he also said, in effect, "I am in heaven and heaven is in me."

What is heaven, then? It is a state or quality of spirit that is in a man or men. No man has lived in earth since the time of the Lord Jesus, who showed by what he did that he had *in him* the same quality of spirit that dwelt in Jesus and prompted all his acts. When the time comes, and come it will, because it will be the harvest of literal Seed sown in literal and actual

earth, the kingdom of heaven will come in earth, and will bear rule in it. A kingdom will be born in a day, as the prophet Isaiah declares. It will then appear that heaven is a real condition in earth, controlling the outward physical conditions of all men, having its habitat in the men who, because of the Seed planted in them in the beginning of the age, have attained to the heavenly quality of spirit which was in the Seed—Jesus Christ. They will thus attain to the kingdom of which the Lord assured Pilate he (Jesus) was born king, but which was not of that world—age. Heaven is in man; not in the sinful man of the present, but in the perfect God-Man; each man in his own time and order—some perhaps many ages hence—will, through the resurrection, which is reincarnation, reach heaven by the one living way.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE ADHERENTS of every cult claim that Jesus Christ was the originator of their own line of thought. The anarchists, socialists, spiritualists, and others quote His teachings to show that he was one with them, but they support their claims by referring to his words upon particular occasions. They do not consider His life, character, and doctrine taken together as a whole. "Jesus was the great anarchist," someone says confidently, but he forgets that Jesus said: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," thereby recognizing the principle of subservience to the dominant power during the separation of church and state, or the fact that destruction of order and authority avails nothing unless supplemented by the science of construction. No anarchist has presented a plan of government that promises to fulfil the visions of peace and order seen by the rapt eyes of the Hebrew bards. Jesus did not incite the Jewish people nor his own disciples to violence and insurrection. He said that his kingdom was not of this world, meaning that the time would not come to set up the kingdom of righteousness in earth until the end of the age. His mission toward the church was spiritual. He did not give the science of natural things, but he was perfectly acquainted with philosophic principles. For example, Jesus summarized the Decalogue in the philosophic degree as comprising love to God and man, but he did not formulate its application to immortal life. He uttered a great philosophic truth when he said: "It must needs be that offenses come, but woe unto him by whom the offense cometh." A rational apprehension of the law of necessity brings the mind into a state of rest. To see present evils clearly without understanding why they exist, occasions unhappiness and perplexity with a loss of mental balance. Unrest either physical or mental is always lack of equilibrium. Here, for instance, are certain statistics compiled by the sociological department of the Chicago University, which the *Social Democratic Herald* sets before its readers: It is a study of work and wages in Chicago sweat shops, where women were found toiling ten hours a day, six days in the week, at the rate of forty cents a week, or twenty-one dollars a year. Such figures are calculated to induce the belief that there is nothing but gravic force in the universe, that evil is stronger than good, and waste exceeds supply. This is the attitude of the pessimist, but it is not the Koreshan attitude toward the world. The Koreshan state may

be defined as that of balance occasioned by a full recognition of the equilibrium of forces in all domains. Levity and gravity are equal. The ascending product in combustion is always equal to the descending. Evil conditions are necessary, but woe unto him by whom the offense cometh. There is no failure of justice in the sure reckoning of the ages. Such conditions must obtain for a time because the universe is founded upon the law of polar opposites. The Koreshan attitude is that of understanding, which precludes anxiety. We are not "calamity howlers" nor pessimists. We see things as they are, but we also see whither they are tending. The angel of hope is nearest in the darkest hour.

Again and again the cry of famine comes from Russia. Not so long ago, the sufferings of the peasants were said to be so great that sympathetic contributions from the United States were sent to relieve their misery. Some idea of the moujik's life may be gained from the fact that a Russian laborer is paid fifteen cents a day. If he has a horse and cart, he gets forty-five cents, his own service being graciously counted of equal value with either of them! These figures are reported by one of our exchanges. It is well for those who think of the Greek church as representative of any degree of true religion, to contrast the story of the moujik with that of the fabulous wealth in charge of the Russian church. According to Malcolm Talbot in the *Arena*, the largest gold reserve in the world is the "sacred fund" of Russia, amounting to four billion dollars, which has been accumulated and guarded chiefly by the State church out of the regular contributions which it receives from all the subjects of the Czar, even the poorest moujik being expected to make his offering. No matter if the moujik is starving and whole provinces are depopulated for lack of grain, this sacred fund must lie untouched. It belongs to the empire, but it is in the care of the church. In Koreshan symbology, Russia represents the power of Christ, the Word, to resurrect himself from the dormant church as the bear is able to arouse himself after hibernation. Russia as a type of power has this reserve of strength. What so powerful as gold today? The conservation of what is called a sacred fund symbolizes the conservation of the mental and physical energies of man's being through chaste living, which form the sacred resources of immortal life. The existence of such a fund in Russia has been kept a profound

secret; official reports are silent on this subject; but now in the last days of the Muscovite empire, the secret has been disclosed. The unity of church and state as consolidated in their imperial head, is threatened. Prince Kropotkin said recently: "For the first time in the history of Russia for the last hundred years, the Committee of Ministers *has discussed* the orders of the Czar and disapproved them." The Ministry was moved to intervene between the ignoble despotism which the Czar has exerted against the cause of education in his cruel insults to the students of St. Petersburg. The Christian church throughout the world is threatened with dissolution, but now the secret of immortal life whose power lies in the hidden riches of chastity is made known.

The "New Social Apostolate" that Prof. Herron is teaching, hopes for a "revolution of good will through the incoming of spiritual forces." The kingdom of heaven must come, as he thinks, through the existence of reconstructive ideals of life and society among the people. These are general truths whose value depends upon some exact scientific knowledge behind them. What are the spiritual forces named, whence do they come, and in what manner will they act to revolutionize society? If Prof. Herron knows, let him set forth these points very plainly. All the statements of the Social Crusaders seem vague. Koreshan Science answers the questions very definitely, and avers that the descent of the New Jerusalem will change the entire order of things. If the descent of the New Jerusalem is a vague term, let it be definitely explained. The New Jerusalem consists of spirits who are perfected in love and wisdom. They are now in the spiritual world, gathered into the brain of one person who is the medium or channel for their descent into the natural world. This is the Messianic law of which christian socialism takes no account. Desire for holiness, for purity, for a change in human affairs, will lead some who believe Koreshan doctrine to conserve the sex energies and polarize their thoughts. Strength of desire will produce the translation or the electrical combustion of the Mediator in whom these spiritual forces or beings center, together with those who long for a baptism. Out of this combustion or alchemical union, the Sons of God, a new race, will be created and will descend to dwell with men, to shed the sweet influence of their presence over the weary and heavy laden. Then shall the earth rejoice and God, even our God shall bless us. This is not a fairy tale. The Gods will be real beings, visible and tangible in the form of men, yet perfect in body, soul, and spirit. Has christian socialism such definite knowledge of the incoming spiritual forces to offer?

Every now and then the astronomers report the appearance of a new comet or the return of an old one. They say that two comets are due this year, and they have just discovered a new one which was first seen at Cape of Good Hope April 25, then later, from Yerkes and Harvard Observatories. Koreshan Astronomy asserts that all comets are new ones. It is true that their orbits may be determined and that at certain intervals what seems to be the same comet comes back, but it is only one of the same order, not the identical comet. These mysterious phenomena as Copernican astronomers regard them are due to prismatic action. They are derived from the sun by the cutting off of solar energy at the colures, and they return to feed its eternal fires; hence like man their origin and destiny are one. Comets are first generated as rings of energy whirling rapidly around the poles; these rings break and contract into lenses; so comets are nothing more than lenses or prisms and their long trains are due to refractions of sunlight. This explanation of their nature will keep the anxious-hearted from wakeful nights and much

solicitude. The human race is in no danger from the erratic orbs which sweep in spirals through the atmosphere. There is a theory that when a comet, like that last seen, has two or more tails or streamers, each is composed of a different substance. As the light passes through the lens, one divergence may refract the red rays, another the orange or the green.

Lord Curzon, the Indian Viceroy, has astonished Christendom by advising the Mohammedan students to keep to the Moslem belief. Lord Curzon is quite right. Beliefs are a matter of growth and pertain to different stages of mental development. It is better for a person to keep his own belief until his reason leads him to cast it aside as worthless. There is a great difference between religion and belief, a term which is derived from the Anglo Saxon and simply means *dear*; hence a belief is something that is dear to a person, something in which he takes delight—it may be a fetich or the prophet Mohammed. Beliefs are always relative, while religion pertains to fixed truth and concerns itself with one continuous and eternal process—the rebinding of man to God. To speak exactly, there are only seven great religions in the course of a cycle. One succeeds and fulfils the other, each proceeding from its Messianic Founder. The object of religion is to bring man to the status of Divinity.

The chattel slave was at least protected by his master's interest in the preservation of a valuable piece of property. Self-interest led the owner in most cases to nourish and keep his slave in proper working trim. Physically he must be ready for the market. But the wage slave has not even the principle of self-interest in his favor. It matters nothing to the great corporation that employs him whether he serve it or not; a hundred others stand ready to take his place. He is only a human atom. Who cares whether he live or die? "But the wage slave has the means of emancipation in his hands. He has the ballot," cries the socialist. What has the ballot done for him? Has it checked the combination of capital? Has it given him freedom, culture, education, recreation, the bare necessities of life? What has the ballot done for the freedman of the South in the past thirty years?

A protective tariff is conducive to the interests of the trusts, and for that reason this country will never enjoy free trade so long as the money power rules. Free trade is ethically right, but no legislation in favor of it is possible before the strength of wealth is broken. Mr. Bryan Holt argued before the Industrial Commission, that even the great steel trust would be handicapped if deprived of tariff protection. Where is the mouse to fasten the bell on the cat? The money power is too strong for legislation. A mightier force must meet and conquer it in open combat.

A correspondent from Texas objects to our remarks upon the incongruity of founding a school of anarchy. He thinks that we are not versed in the philosophy of that movement which, he writes, "teaches liberty, the mother of order." We have always understood that anarchy taught individual license, and we combat as false the idea that order will spring out of unrestricted liberty. Order and liberty are coincident and reciprocal in their relationship. There can be no liberty apart from the organized unity of society as a whole.

Dr. Loeb explains the instincts on the basis of the physical and chemical properties of protoplasm. Koreshanity explains the instincts on the basis of the reciprocal relation between mind and matter, as coincident with the fact of reincarnation. Every atom of matter as it travels from the mineral to the human plane is impressed with the character of its experience.

Every corpuscle in the human body as the man passes from one embodiment to another, is impressed with its own psychic or soul quality.

An estimate of Tolstoy which appears this month in the *North American Review*, sums up his philosophy as a reversion to primitive Christianity. This is wholly erroneous. The central thought of primitive Christianity was the Messianic law and personality, neither of which Tolstoy is able to con-

ceive scientifically. Certain ideas concerning communistic life do not constitute primitive Christianity, lacking this doctrine which the Russian writer discards.

Materialism exalts the atom and degrades the man. It calls the atom indestructible, but believes that man may be annihilated.

It does not require a very powerful ecclesiastical microscope to discover the bacteria of heresy.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Warning Against False Messiahs.

EDITOR FLAMING SWORD:—(1) Will you please explain Matt. xxiv: 23-28, and the warning against those who claim to be Messengers or Messiahs? This appears to be against the idea that a Messiah should come and locate in Chicago or elsewhere. (2) If it is not right to take usury, why was such language used as Matt. xxv: 27? "Thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury."—Mrs. T. E. D.

Jesus was speaking to his disciples and to no one else, when he said: "If any man shall say unto you," etc. The Disciples had accepted their Messiah and were promulgating His doctrines; therefore, should they meet any one claiming to be the Christ, or should any one announce that some one besides the true Messiah was the Christ, they were not to believe him.

But this has a deeper reference also, for it pertains to the end of the age. The twelve Disciples were to become, with all others redeemed through the Lord Jesus, involved in the one personality who constitutes the Messiah at the end of the age; therefore to these twelve who are involved in the one individual at the end of the dispensation, it was said: "Behold, I have told you before." To this personality, the Messenger of the Covenant, it is declared: "Wherefore, if they shall say, behold, he is in the desert; go not forth: behold, he is in the secret chambers [in the "silence" of christian science]; believe it not."

The entire spiritual world of the angelic spheres is gathered into one man. It is from this man that the New Jerusalem will descend from God out of heaven, where she is prepared as a bride adorned for her husband. As the twelve Apostles in the spirit have become twelve spiritual principles, which constitute the twelve foundation truths of the new Gospel, they are in the personality of the Shepherd who gathers them with his arm, into his bosom.

The folding up of the Lord's napkin in the sepulcher and the placing of it where

the head had lain, symbolized the folding of the twelve disciples into the head, that is, into the Messianic personality at the end of the age. The eagles are the knowledges of truth, and these knowledges are gathered where the Lord's body will be resurrected; that is, in the genuine Messenger. The Lord did not say to the world generally: "If any man shall say unto you, Lo, here is Christ, or there, believe it not;" but as before stated, to his own disciples.

The lightning, the illumination which will come from the new baptism, will come from the East—the rising, and will extend to the West—the setting. Nothing in the Scriptures can offset the plain declaration of the Bible. The Messiah is promised at the end of the Christian age, from the posterity of Joseph. The name of this Messiah is given in Isaiah xlv: 28. "That saith of Cyrus, He is my Shepherd, and shall perform *all* my pleasure; even saying to Jerusalem [the New Jerusalem], thou shalt be built; and to the temple, thy foundation shall be laid." Read also, Isaiah xlv: 1. "Thus saith the Lord to his anointed [Christ], to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut."

This is a prophetic declaration of the Messenger of the Covenant to come at the end of the age. The Messiah of this age will carry these credentials, but many will present other and false claims. "For there shall arise false christs [because there is a true one] and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." If in the last day the false christs are to show great signs and wonders, then the genuine Messiah may more quietly perform his work. He will carry the credentials as already announced.

(2) The great mistake made by the theologians regarding the Lord's parables, is in the conception that when

speaking of the kingdom of heaven he has reference always to a state or place of perfection. The kingdom of heaven degenerates into the kingdom of unrighteousness. This is true both of external and internal domains of progression and retrogression.

The kingdom of heaven—the church, was in a holy state in its inception; but when the church fell the kingdom of heaven became corrupt, and the lord of the corrupt church was represented as a usurer. This is because the church took on pagan conditions. When the one came saying, "Lord, I know thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and I went and hid thy talent in the earth [in the corrupt church]: Lo, there thou hast that is thine," his lord confessed that his statement was true, for he replied: "Thou wicked and slothful servant, *thou* knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." This is what any "hard man," a usurer, would say. The Lord Jesus was declaring in parable the truth regarding the state into which the church would fall, and which now in its condition fulfils his prediction.

Levic and Gravic Energies.

EDITOR FLAMING SWORD:—Will you kindly answer the following question: In CELLULAR COSMOGONY, page 164, I find it stated that gravic energy descends, and that levic energy ascends. If that is the case, and there are really two forms of energy, why is it that a small balloon charged with hydrogen gas will ascend readily through the atmosphere, and if it is placed in a glass cylinder it will ascend to the top and remain there? If now the cylinder be connected to an air pump and the air wholly or partly exhausted, the balloon immediately falls to the bottom of the cylinder. If levic force causes it to ascend, should it not hold it up after the air has been exhausted? Does not this prove that gravic force, operating through the medium of the atmosphere, causes the balloon to ascend because it is lighter than the air, and the air forces it up just as it brings down any object that is heavier than the air?—T. M. Y., West Elizabeth, Pa.

Levic energy operates in relation to normal conditions in a normal way, and in relation to abnormal conditions in an abnormal way. Glass is a non-conductor of certain energies, but a conductor of certain other energies. Hydrogen, when separated from the atmosphere as described, is not subject to the levic energy, which can only operate through and in relation to the atmospheric medium. One might ask why a person weighing one hundred and fifty pounds may be easily lifted while alive, but will require four times the amount of strength to lift after death; or, why does a person sag down in the hands of another and increase his weight so much as to make it almost impossible to support the weight, while the same weight is easily supported when the person merely submits himself to being lifted? This does not prove anything.

Anodic and cathodic currents are known to exist in every sphere of activity. Were it not for this fact, there could be no equilibrium in Nature.

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Abuse of Drugs in America.

An Army of People Annually Taking Proprietary Nostrums for Real and Fancied Ills.

In the course of an excellent editorial, the *Canadian Practitioner*, one of the foremost medical journals of the Dominion, speaks as follows:

"If one were to answer the question, What is the greatest abuse of the present day? it would be the indiscriminate taking of drugs as proprietary nostrums. The mischief that is constantly being done to the community by taking so much proprietary medicine is enormous. In the first place, the people are induced, by the wiles of the advertiser, to take some preparation, of the composition of which they know nothing. In this way very harmful drugs may be introduced into their systems. In some cases a dangerous craving may be acquired for the narcotics which enter into the composition of some of these nostrums. Persons are often taking drugs when they have no need for them. On the other hand, by the use of these drugs they are often laying the foundation for serious trouble.

"In the next place many persons take it upon themselves, by the aid of advertisements, to diagnose their own cases and prescribe for themselves according to the fancy that may strike them, as the result of the study of these advertisements. Wrong drugs are thus usually taken, and valuable time lost to the patient.

"Another feature of the sale of medicines, as placed before the public by the nostrum vender, is the claim of curative powers that do not exist in any drug, or combination of drugs. According to these

preposterous claims, all forms of heart disease are cured, no matter whether functional or organic. The kidneys in like manner are made to yield to the potency of some so called cure; the granular contracted kidney once again assumes its normal shape, size, and texture, the rigid arteries become soft and flexible; and the health is again restored to its former vigor. All the experience of the medical world is given the lie. The crumpled broken-down heart valves, and the small, hardened kidneys are again compelled to do duty of perfect quality.

"In all this we have the most monstrous fraud and deception. In some cases it is ignorance, so far as the vender is concerned, but in the majority of instances there is wilful deception for the love of gain. It is fraud of the most diabolical sort, and should not be tolerated for a single day. No man should be allowed to advertise a quality for his goods which they do not possess. It is a variety of confidence game, or practice, that invariably humbugs the buyer and fraudulently enriches the maker. The law is not strict on the sale of poisons and certain noxious drugs; and yet, under the name of some proprietary article, bromides, chloral, opium, cocaine, alcohol, ergot, etc., can be obtained in any quantity.

"Here then is a crying evil. What is the remedy? One would be to prohibit the sale and advertising of proprietary medicines, but especially if they contain any of the drugs in the poison or noxious list. It may be some time before our legislators can be educated up to this standard. There then remains a partial remedy that should at once be put in force—the exact composition of every proprietary medicine should be printed in plain language on the wrappers. In this way the people could see for themselves that some greatly vaunted medicine was only ditch water. Further, these nostrums would be ordered off the market if they contained noxious or poisonous drugs."

This suggestion, of publicity for medical fakirs as for trusts and combines, strikes the right key. The public, under such regime would see that some vaunted celery tonic contained no celery, but depended upon that dangerous drug, elixir of coca, for its temporary and even harmful effects. Or, that some fig syrup or elixir depended not at all on figs, in any form, but on the cheap and common cascara sagrada, for which under the proprietary name the public paid quadruple prices.

Many people have no idea to what extent "patent medicine" fiends are being multiplied in this land. The physician realizes it, because all too often, and usually too late, he is called on to counteract the insidious but hopelessly permanent effects of the abuse of opium, coca, pepsin, mercury, iodide of potassium, salicylic acid, wintergreen, and many another drug. An example of how widely irrational this kind of "fiend" becomes is clearly shown in a

recent report of a Philadelphia case, as reported in *Our Silent Partner*, an excellent advertising organ, in its April issue. The account is headed, "What Boyce Swallowed," and is as follows:

"Mrs. Andrew Boyce of Philadelphia has obtained a court order, requiring that her husband provide money toward her support. For the past two years she has provided funds for sustenance of the family by cleaning offices and doing other work. Andrew has claimed to be ill. Mrs. Boyce has successfully alleged before the court that her other half will be in better health if he goes to work. In the course of proceedings, Mrs. Boyce claimed that her husband was a patent medicine fiend. Here is a list of medicines that he bought during a period of 91 weeks:

48 bottles Swamp Root; 24 bottles Celery Compound; 60 bottles Expectorant; 80 bottles Vermifuge; 75 bottles Kidney Cure; 60 bottles Peruna; 36 bottles Swayne's Specific; 57 bottles Omega Oil; 75 bottles Catarrh Remedy; 50 bottles Nervura; 30 bottles Munyon's Remedies; 24 bottles Skin Ointment; 60 boxes Magnetic Ointment; 36 boxes Cough and Catarrh Root; 15 bottles Glycerine Tonic; 36 boxes Tar Tablets; 25 boxes Cold Cure Pills.

Incidental to the above, Mrs. Boyce says her husband used many gallons of advertised mineral waters, and she showed the judge a quantity of circulars descriptive of various proprietary liquids that he has been considering the feasibility of taking."

To the ordinary reader, the one with sense enough not to diagnose his own case without previous long-continued study of Anatomy, Physiology, Pathology, Hygiene, Materia Medica, etc., but knowing enough to depend on the man who has made a conscientious study thereof for a prescription, this account will seem to be wildly overdrawn, and Mrs. Boyce will seem to have been swearing to the impossible. To the physician who daily has to deal with the neurasthenic and other wrecks, human ships stranded years before their time on the sea of self-diagnosis and by the billows of advertised nostrums, Andrew Boyce will be recognized simply as a rather extreme type of a now very prevalent species of the genus *Homo*—*Homme gullibilus*, let us name him.

In fairness, it should be said here that in Andrew Boyce's selection of nostrums designed for his supposititious ill, as above printed, there appear the names of some of undoubted medical worth, and of a rather larger number of no harmful tendency—or any tendency whatever, for that matter. Among them, however, are to be detected some that, because of an undue proportion of alcohol, or of the presence of opium, coca, or other like drugs, are to be ranked as dangerous and sure in time to undermine the health and, as well, the will power of those addicted to their abuse. However, this is not the chief danger that this case so excellently illustrates; that is, and it is *facile princeps* among these dan-

gers, that of self-diagnosis, of the self-classifying of disorders in some organ, the very location, shape, and purpose or duty of which Boyce and ignoramus of his type could not declare.

What were the symptoms, what was the medical misapprehension in his wobbling and spongy imagination that called for Swamp Root and a Vermifuge, for Peruna and Swayne's Specific, together, for example? The well-informed chemist, at such a report, must burst into a roar of derisive merriment, until suddenly he is sobered with the thought that with Andrew Boyces this land is now crowded.

In this whole list there is not one remedy that could stand the test of publishing its formula on the bottle label; not because the remedy would then be copied by physicians, for well-informed physicians can write prescriptions that will medicinally duplicate every one in the list; but because of one of two reasons. First, because its medical insufficiency would be detected; or, second, because the enormous profits in its manufacture would become apparent. There are few dollar remedies on the market that cannot be produced by the large wholesale drug houses for seven cents a bottle, labeled and wrapped ready for sale. A well-known sarsaparilla costs less than six cents ready for the market. This is by no means "all velvet," all profit; perhaps as much as \$300,000 a year are spent on some medicines largely sold in this country, for advertising alone, and this the "patient" must pay for.

There is one feature of this "nostrum publicity," as advertising men call patent medicine puffing, that is also worthy of passing notice. To illustrate it, let me cite an at-present notable case. The governor of a prominent state, himself the bearer of a proud and honored name, now allows his rather unprepossessing counterfeit presentment to largely stare newspaper readers in the face, over his testimonial as to the virtues of a certain widely-advertised nostrum, or proprietary medicine. Now, I am not prepared to assert that this remedy did not benefit the man who thus cheapens himself and his great office; but I do most emphatically assert that, whether it did or did not is "all Greek" to him. He was out of sorts, let us admit; he tried various remedies without relief, let us concede; after taking this remedy he felt better—was "well," perhaps. Certain metabolic changes had taken place in his system; but how does he, who asked off-hand would be unable to define the word metabolic, know what those changes were, and how much less can he know as to what produced them? He does not even know that he is not today, deep in his system, nursing an effect of this nostrum that in time shall not lead to his permanent undoing. In fact, like the famed Danbury News Man's millwright, his knowledge "is woefully hedged in by limits and hampered by

doubts." In a word—he is densely ignorant of all that is necessary to make such a declaration with exact knowledge. Yet he lends his name, the glamour of his office, the proud name of a revered ancestor, and the fame of his state to a positive statement regarding which he is by training and habits of mind utterly unfitted to make.

What wonder, then, that the Andrew Boyces of weaker intellect yield to the apparent leadership of such testimonial givers! Have the latter any responsibility for the multiplication of the former?—DR. EUGENE MURRAY-AARON, in *Cram's Magazine*.

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Woman's Ascendency.

Women Lead in Education in the West, while Men Fall Behind in Higher Branches.

That the education of women in the United States is increasing out of all proportion to the education of the male population is a significant showing for this first year of the twentieth century. Women suffragists are reading in the

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3:30 p. m., May 26, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

statistics the signs of a universal ballot that cannot long be denied to male and female citizens alike, arguing that when one third more women than men are graduated every year, the time is coming when the present condition of the ballot would leave ignorant men to govern the intelligent womanhood of the country.

"How long," asks a suffragist, "shall ignorance be continued in the power of office and ballot, and the educated be disfranchised and kept in subjection, while Liberty, represented by a woman, stands holding her giant torch in New York harbor, boasting in silence of her enlightenment?"

To show that her reference to "ignorance" and "education" is not for oratorical effect, this champion of American womanhood goes into embarrassing statistics and quotes masculinity to her purpose, showing that in 1899 the high schools of the United States graduated 36,124 girls and only 20,344 boys.

Glimpse of the Future.

"At this rate," she asks, "where shall we be in 1925, or 1950, or in the year 2000? What will be the proportion of educated

women to educated men? In a hundred years from now, shall the comparatively ignorant male population of the country dictate the government of the educated female portion of it?"

Figures upon which these questions are based were obtained from William T. Harris, National Commissioner of Education, and an unquestioned authority. The commissioner compiled them for the *Woman's Journal* of Boston, and as they were submitted they read:

In 1899 the public high schools of the State classed by the Bureau of Education as the North Atlantic Division (Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania) graduated 6,856 boys and 11,489 girls.

The South Atlantic Division (Delaware, Maryland, District of Columbia, Virginia, West Virginia, North and South Carolina, Georgia, and Florida) graduated 862 boys and 1,764 girls.

The South Central Division (Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Texas, Arkansas, Oklahoma, and Indian Territory) graduated 1,086 boys and 2,295 girls.

The North Central Division (Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North and South Dakota, Nebraska, and Kansas) graduated 10,457 boys and 18,597 girls.

The Western Division (Montana, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, Idaho, Washington, Oregon, and California) graduated 1,083 boys 1,979 girls.

In the whole United States, the public high schools in 1899 graduated 20,344 boys and 36,124 girls.

Women Increasing in Colleges.

For fear that Commissioner Harris' statements might be challenged with reference to the higher education, he was asked for figures from the colleges and universities. He says of this attendance:

"In the colleges the young men as yet outnumber the young women; but the colleges are fast going the way of the high schools, and for the same reason. Between 1872 and 1899 the number of male college students in proportion to the whole population nearly doubled; but during the same period the number of female college students in proportion to the population increased more than six times. The competition between men in business is constantly growing keener, while the prejudice against higher education for women is constantly growing less. As a result of these two factors combined, the disparity bids fair to increase indefinitely."

Recently, Mrs. Alice Freeman Palmer, one of the distinguished educators of the United States, said in a speech:

"Today only three State universities in the nation exclude women, and those are in Virginia, Georgia, and Louisiana. This change in the status of women has brought about a state of things where today more girls than young men are preparing for college, and before many years the young women will outnumber the men in the colleges and universities."

"Of the sixty colleges and universities of this country of the highest standing, only nine refuse to women their degrees. Every college founded since the war has been founded for both men and women. Practically, all schools below the high school are in the hands of women, and 80 per cent of the teachers in the New England high schools are women."

Women's Lead Increases.

On the same subject of increased attendance of women in the schools, the dean of Barnard College, Columbia University, reports of women that "it is obvious that should the regular ratio of increase during the last three years be maintained during the coming three years, the number of candidates for the bachelor's degree will reach nearly 500 at the end of that period."

Stanford University has limited the attendance of women to 500, for the reason that in seven years they threatened to outnumber the men. For next May it has a graduating class of 166, of which eighty-one are women, although the percentage of women in the school is only 33.1-3 of the total enrollment.

In view of these figures and the further fact that the university of today, with its special fields, its departments of practical education, and its thorough training for professional life, is an educator in the broadest sense, it is asked with especial emphasis, how long shall the women product of these institutions of higher learning be denied suffrage, and how long may it be before they have the greater degree of education and are dominated by an ignorant political body of men?

Argument of Suffragists.

"A short time ago," said an earnest suffragist, "arrangements were made to confer the voting power upon several thousand Indians in northern New York, who somehow had escaped the dragnet for votes which never misses anything located near the barge office. Now, the dispatches tell us, preparations are being made for the wholesale enfranchisement of the Chickasaws and Choctaws in the Indian Territory. There is not a tribe on the Western plains so ignorant and degraded that they cannot have the ballot whenever they will deign to accept it. The Hawaiians and the Porto Ricans have been received into the political body with open arms. It can hardly wait to gather the Filipinos in its capacious embrace, and it stands ready to endow with full citizenship all the men of Cuba so soon as they shall have illustrated their utter incapacity for government."

"But the men of the United States stand in a solid wall of opposition to the granting of a vote to American women, while with unbroken unanimity they echo the demand of the great authority at Princeton—'Give the rank and file a chance'—no matter how rank it happens to be."—Chicago Tribune.

The Sweatshop Evil.

Work and Wages in Chicago Dens; Statistics Compiled by Investigator.

Miss Nellie Mason Auten, a graduate student of the department of sociology at the University of Chicago, has just completed, under the auspices of that institution, the most thorough investigation ever made of sweatshops in Chicago. In her report she summarizes the prices paid by contractors and wholesale dealers, and shows that the wages of the victims of the vicious system are steadily falling. From the report we gather the following facts:

Women were found working ten hours a day, six days in the week, making 40 cents per week (a rate of two thirds of a cent an hour!) or \$21 a year. Many workmen and women employed at making garments, with average work of thirty-one weeks out of the fifty-two, are paid five cents an hour. One woman, a pants finisher, worked eleven hours per day and made 30 cents a week, while many were earning less than a dollar a week. Many were earning less than \$100 a year, and in a large number of cases where the whole family is employed, the entire income was from \$100 to \$200 a year.

A contractor gets 20 cents for a child's coat, and out of that he must pay for the making and get his profit! For a man's coat he gets 80 cents, where five years ago he received \$1.25, and ten years ago \$1.50. One contractor receives eight cents a pair for knee pants, and that is a cent less than last year.

Seldom did she find proper sanitary accommodations, and often, in the coldest weather, she found the rooms stiflingly close but entirely unheated. Some of the shops are in basements, where the evils are even more exaggerated because of the bad air and worse darkness.

The manufacturer feels it no affair of his how the work is done. The contractor is pressed to keep his contracts and feels no interest in the conditions under which his employes work. The landlord is content to get the most rent he can without asking questions. The consumer is always ready for bargains. And so it is that the man, uneducated, perhaps unskilled, has to say: "Yes, I must keep on working, even though my back is breaking and my eyes will scarcely stay open, for wife and the little ones must have bread, and I must work now if it kills, for soon there will be no work to do." And there are 35,853 such workers in the garment trades.

After suggesting several palliatives, Miss Auten says: "Closely related with those who expect much from organization of the workers are those who feel that the whole existing order of society is unjust, and that the remedy is to be found in Socialism, a state of society in which each man shall have just what he produces, no more and no less. It is undoubtedly true that at present there is a class who do

little or nothing to add to the sum total of the world's goods, and yet who have most. It is also true that many of those who work hardest have least. Something is wrong if these conditions can exist, and whether or not the solution lies in the inauguration of the Socialistic state, it is a serious question whether, if it is true that each person has a 'right to be himself such as he is,' he has not also the right to have undiminished that which he produces.—Social Democratic Herald.

* * *

Astrological Forecast of 1901.

General Unrest, Political Disturbances, and Moral Degeneracy Predicted for The World.

On the 21st of March 1901, we enter upon a new year called Plava. The planetary cabinet of this year has been already given by us in the book entitled "Vikari and its Prospects." We shall, however, repeat them here for ready reference. The lunar year Plava begins on a Thursday, and Jupiter (Guru) will be the King, Saturn will be the Prime Minister, Venus becomes the Commander-in-chief, and Mars becomes the director general of vegetation. The sun governs all serials. Venus rules all commercial transactions as also clouds. Jupiter controls sap, and Moon rules miscellaneous. Gopala controls all cattle.

There are four eclipses, two of the Moon, and two of the Sun. The first lunar eclipse takes place on the 3rd of May and on the 18th of the same month there will be a solar eclipse. The second lunar eclipse takes place on October 27, and on the 11th of November there will be another solar eclipse. These lunar and solar eclipses following close upon each other, have special influences upon the terrestrial and the celestial phenomena. The year on the whole will not have peace or prosperity. Political disturbances will continue. Plague, famine, destruction of property by fire and water will characterize the progress of this year. There will be much misery among the royal families and priestly classes. Science will advance while morals will greatly degenerate. Women will play a prominent part in mercantile, legal, political and military affairs.

This year on account of the combust of Jupiter and Venus, will be considered inauspicious for all beneficial purposes, such as marriages, investiture of thread, construction of buildings and undertaking of new business. This is due to the state of combustion, which Jupiter and Venus get during the most auspicious months. The ministry of Saturn with the help of Mars controlling vegetation, is prejudicial to the healthy growth of vegetation and the prosperity of nations through the instrumentality of the evil-minded statesmen.—Astrological Magazine, Madras, India.

The World's News.

May 8.—Cubans want annexation and American market for their products.—Strauss, the musician, dangerously ill at Vienna.—Frenzy in Wall street; Union Pacific interests force a corner in Northern Pacific R. R. stocks.—Plague causes a panic in Constantinople.—Sultan shoots his physician.—Presidential party visits Congress gold mine at Phoenix, Arizona.—Philadelphia *Times* bought by Adolph H. Ochs, proprietor of New York *Times*.—Gun to throw projectile weighing 2,370 pounds, 21 miles, being built for United States.—May 9.—Rumor in Paris that Major Esterhazy will soon acknowledge authorship of Bordereau.—Harvard to confer degree of LL. D. upon McKinley.—Panic in Wall street.—Queen Wilhelmina refuses to pay debts of Prince Henry.—Allies decline to help China raise indemnity.—Labor riots at Barcelona, Spain.—Prof. Gilbert charged with heresy, resigns from Chicago Theological Seminary.—President and Mrs. McKinley showered with flowers at Los Angeles; triumphant arch of flowers and fruit in their honor.—Federation of British Miners decides not to strike.—Carnegie doubles gift to Iron and Steel institute of London.—President Schwab of steel trust to give Pittsburg manual training school.—May 10.—Wildest panic ever known in Wall street; host of small speculators ruined; Northern Pacific stock mounts to \$1,000 a share; bankers raise \$19,500,000 to steady the market.—Chicago brokers lose fortunes.—Panic on London exchange.—Waltham Watch Co. refuses to join trust.—Great American locomotive trust to be formed.—International Association of Machinists demands advance of 12½ per cent in wages.—Floral parade at Los Angeles in honor of President McKinley.—Paris bankers secure Russian loan of \$85,000,000.—Duke of Cornwall opens first federal Parliament of Australia at Melbourne.—Three thousand farm districts now served by rural mail delivery.—President Carter of Williams College resigns.—May 11.—Excitement in Wall street subsiding.—President Shurman of Cornell attributes pacification of Philippines to Bryan's defeat.—Riot in Detroit follows attempt to suppress Single Tax street orator; twelve citizens and five officers injured.—Steamer Bon Voyage burns in Lake Superior three miles from mouth of portage canal; five women drowned.—Blow at Irish press in British House of Commons.—Last plea for Prof. Eastman in Harvard murder case.—Mayor of Omaha, Neb., revokes Sunday Closing order.—Congress will compel all Indian children to attend school.—May 12.—Signs of danger in China; foreigners alarmed; rumor that Boxers will renew activities.—Europe threatens United States commerce.—Czar would like to exile Tolstoy, but fears result.—Enormous French Budget for 1902.—President McKinley resting at Del Monte.—Cardinal Gibbons sails for Rome.—Actor James A. Herne seriously ill.—Teller of Hibernia

National bank of New Orleans arrested for shortage of \$36,000.—Professor Eastman of Harvard acquitted of murder of his brother-in-law.—Traveling museums will be sent to aid Geography students in Chicago public schools.—May 13.—Dr. Ament defends missionaries from charge of looting in China.—Savannah, Ga., stirred up against Sam Jones.—London brokers anxious.—Presidential party hastens to San Francisco; Mrs. McKinley ill from bone felon.—Grand Duke Michael of Russia plans to visit United States.—Brussels newspaper publishes Esterhazy's affidavit that he wrote Bordereau.—Brooklyn Rapid Transit employees threaten strike.—Hamburg-American steamship line largest in world since purchase of Atlas line.—Steamer Northwestern from Chicago to Liverpool goes aground in St. Lawrence River.—Fire sweeps Detroit lumber district; Western Union Telegraph Co. heavy losers.—Merritt Chism of Bloomington, Ill., kills wife and attempts suicide by drowning.—May 14.—Machinists demand nine-hour day and 12½ per cent advance in wages; strike to begin next week.—Steamer City of Paducah sinks in Mississippi River; twenty-five drowned.—Philippine army reduced.—China asks time to raise indemnity.—J. P. Morgan averts London panic threatened by corner in Union Pacific.—President visits San Jose; Mrs. McKinley improving.—Germany fears commercial power of United States.

* * *

The Flaming Sword's Exchanges.

Mind.—The Rev. R. Heber Newton, D. D., contributes a second article on the Training of Thought as a Life Force, to the May number. Other subjects treated are: Mysticism and Science by Frank Burr Marsh, The Influence of Sex on Development, The Unity of Life and The Word of God. William Kent in the editorial department protests against competitive sports and contests in the schools, contrasting ambition with aspiration. Alliance Publishing Co., Life Building, New York.

Leslie's Weekly.—The Pan-American Souvenir number for May 11, has a special cover design and beautiful illustrations. There is a full page cut of the wonderful electrical tower, fountains and basin; also a double page panoramic view of the exposition. Matters of interest concerning the Buffalo Fair are fully treated. Minister Conger writes on the Chinese situation and opposes the partition of the Empire. Everybody will want this issue for it is superb.

Saturday Evening Post.—The opening article in the issue for May 4, Carnegie's Thirty Young Partners, by Paul Latzke, describes the making of a millionaire. Charles A. Shieren, once Mayor of Brooklyn, gives excellent advice to young men. Both serials continue, and Robert Ellis Thompson writing upon, Leisure Not a Waste of Time, calls attention to the American mania for overwork. 5 cents a copy, at the news-stands.

The Interpreter.—There are two magazines of this name published. That which is edited by Major Ogden Whitlock, at 1645 Lawrence street, in Denver, Colo., is an exponent of the Cellular Cosmogony and Koreshan thought. The Angel of the Incarnation, an attractive serial, is continued in the May number, and is full of Koreshan ideas. Another article entitled, The Angels, is strong and clear, ending with a fine tribute to Koresh.

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